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The contribution of modern psychology to the understanding of the problem of moral and religious development in the realm of religious education

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THESIS

THE CONTRIBUTION OF MODERN PSYCHOLOGY TO THE UNDERSTANDING OF THE PROBLEM OF MORAL AND RELIGIOUS DEVELOPMENT IN THE REALM OF RELIGIOUS EDUCATION.

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Introduction.

The aim of Chapter 1. in this thesis is to set forth a fundamental principle viz:that consciousness as maintained in the field of idealistic psychologyis the vital factor in human control. That it is not, as believed by the materialist, a product of matter or of physical evolutionary processes.

In the light of this phase of consciousness the aim of Chapter 11 is to discuss certain psychological theories formerly maintained but now held to be false in the view of idealistic psychology and therefore considered inadequate basis for a correct understanding of the problem of moral and religious education. Those which idealistic psychology rejects are the "faculty psychology",the theory of interests and the theory of underrating of human instincts. Those which idealistic psychology approves as making the nature of mind an organism susceptable to development and impressions and by means of associational bonds possessing powers of synthesis and not as being an aggregate of "water-tight compartments ", are the theory of motor localization of functions, theory of sensory-motor reaction, theory of law and effect, theory of frequency and the theory of conversion with possible restrictions as to

~~type. It makes these factors basal in meeting the~~ needs and demands of moral and religious education.

The closing Chapter deals with the bearing of these theories adopted by idealistic psychology, on practice in moral and religious education.

Outline.

Chapter 1.

1. Two schools of thought in America.

1'Materialistic.

2'. Idealistic.

1². Fundamental position of each school.

1³. Materialistick Explanation of mind thru biologic and evolutionary processes.

2. Idealistic - Consciousness as fundamental factor in human control and not a resultant of physical evolutionary processes.

Chapter 11.

1. Psychology of Religion- making consciousness the basic factor in human control.

1'. Scientific in method.

2' Uses general and physiological psychology as aids.

3' Demonstrates religion to be a vital factor in human life.

4' Eliminates:-

1². Theory of "faculty psychology".

2². Theory of interests.

3' Theory of underratingof human instincts.

5 Approves:-

1'. Theory of motor localization of functions.

2'. Theory of sensory- motor reaction.

3'. Theory of law of effect.

4'. Theory of law of frequency.

5'. Theory of conversion with restrictions as to type.

Chapter 111

1. The nature of mind being an organism susceptable to growth, development and impressions as proven by theories which idealistic psychology approves:-

1'. It passes thru distinct characteristic "stages" in childhood and adolescence.

2'. It demands nurture and guidance for full and normal fruition of religious consciousness.

3'. It requires that right methods of religious pedagogy be used to meet the needs and demands of each particular "stage" of childhood and adolescence.

4' It approves of a proportionate development of

intellectual, emotional and volitional life of man for full fruition of a normal Christian personality.

Definition of terms used in this thesis.

Motor-self. Self which expresses itself in activity:

Sensory- self. The self which receives impressions:

Divided- self. A state of indecision, conscious incompleteness.

Unified-self. Self which has control of its faculties.

"cataclysmic change". The processes involved in the phenomenon of conversion, sometimes called "awakening" by religious psychologists:

Associational bonds. Coordinating agencies of the mindgiving it power of synthesis.

Definitbon of the term "Moral". It is a difficult matter to give a universally accepted definitionto this word. But in order that a person be moral we presuppose him to be intelligent.He must know accepted truths of right and wrong.Thus the very young child and mentally deficient adult cannot be moral.

Next he must be a person who can exercise personal choice. By that we do not mean that he is just to consent to formal standards but able to choose because of motive and purpose.

Next for a person to be moral he must have responsibility thrust upon him. He must stand accountable for his own deeds. He must have habituated his actions. His acts must not be mechanically performed but must be normal to him;a part of the warp-and-whoof of his being. He must manifest consistent action in pursuit of an interest which is peculiar to himself.

Finally for a person to be moral he must have some conception of acting for the "social good".

Definition of the term "religious". Just as the term "moral" implies relations between man and man so the term "religious" deals with relation of man and God. Schelimacher tells us that a person is religious who realizes a sense ofneed and dependence upon a higher

power. Whatever we may mean by the term "religious" we may be sure it implies a progressive unification of a man with himself, his fellows and nature and his God. To live as children of God the Father is man's highest realization of himself and it is the essence of religion. For a person to be religious he must realize the inadequacy of various endeavors, lack of adjustment, ~~the~~ the inner warfare within himself, a sense of need and a realization of a higher power to be able to supply that need.

The realization of the fact that things are not as they could or ought tobe; the positing of an ideal worthy of achievement to be striven after; that religion mustcontrol the whole man, his judgements, his choices his voluntary attitude is our conception what the religious man should be. It is lifeat its highest and best. It is in the realm of the ideal where religion and morality differ. A man may bemoral yet not religious. He may live according to accepted standards of his community, on the same plane as his fellowmen,but he may have no source to draw his ideals from; he needs to transcend the moral realm and accept the mandates of the absolute. Hence , of necessity, a religious man should be moral but a moral man need not be religious

for he will have no ideal above that of formal standards and those sanctioned by society to govern him by. We speak of the Christian religion when we speak in this manner.

Then we claim next that while the religious instinct may be innate and man potentially a religious creature yet he demands training and guidance in this sphere as in every other. As the psychologists Norsworthy and Whittley say:"the religious nature needs development pruning,directing, feeding". The instincts need proper guidance and nurture or they will become dwarfed and we have instead of a normally religious man, a fanatic or an atheist.

Chapter 1.

There are today two schools of thought in America each trying to maintain its position. One school is based upon materialistic thought; the other upon idealistic. The first recognizes primarily biology, physiology, anthropology and other physical sciences and weighs conclusions in the scale of material and physical balances; the second adopts these agencies but aims to explain the physical in terms of ideal content and personalistic philosophy. It subordinates the material to the idealistic. The materialist believes that every stage in evolutionary process is wholly accounted for in the previous stage. For example: if we have an evolutionary process which we designate to be a-b-c-d the materialist maintains that b is explained because it evolves from a; and c is likewise explained because it evolves from b and d is accounted for because it evolves from c. But how is the materialist going to explain viz: a. Likewise he believes that life can be explained from matter and that the processes of the human mind can be explained thru biology and other sciences. Therefore the materialist studies physiology and neurology instead of consciousness. As a result we have as an approach to the explanation of life only an attempt

to make the adjustment of matter to its environment. To be more specific, an attempt is made to eliminate mind as a directing force in human activity.

The second school believes that science has need of philosophy. That the materialist loses himself in the "shuffle" proving effect from cause and is not able to accountfor the first cause in this evolutionary process scheme. It also believes that science should find and discover and registerand philosophy should interpret them. It posits consciousness as a real factor in development and believes that itshould be studied through psychology rather than through biology or the other sciences. It is a psychic force. It believes that the child is at no time only so much of exygen , hydrogen and water, but that it is a developing human being with a distinct consciousness.

The position of the modern psychologist who holds to the idealistic view is given clearly and logically in Professor'Judd's paper read before the National Educational Association. (Psychological Review March 1o 191o.) This article deals with the problem of consciousness in relation to the theory of evolution. Professor Judd maintains that human behavior is not merely a sensory- motor process.He shows that the higher the complexity of the organism the more able

it is to adjust itself to its environment by means of its higher states of consciousness, and the higher the complexity of the organism the grater the autonomy of the individual. Then the same organism will be less controlled by its environment, and will be more capable of modifying it. Therefore a higher state of individuality will be the result. For this reason Professor Judd claims that there is a set of inner laws which stand supreme above external and physical laws .

He points out that the ideas of imagery advance step by step. For example in the realm of mechanics, tools which in the beginning were crude and unwieldy are now artistic and well designed. So nature at first undeveloped becomes modified by the workings of consciousness.

In discussing instincts and emotions Judd maintains that civilization, instead of being mastered by them has rather been ushered in by forces of consciousness. He maintains that manufactoring plants are not the outgrowth of hunger not commerce the outgrowth of acquisitiveness. He believes that deliberation and intellectual comparison is the result of the workings of consciousness upon sensory impressions moulding them into processes of directed thought. The fruits of man and his achievements show that he is more than

carbon and water and hydrogen . The flower must be taken into account as much as the root." Not by roots but by fruits must man be judged". Bowne. Therefore we must not be deluded by biologists, by physicists and chemists in the study of consciousness- it is a psychic force.

Because it is a psychic force man is supreme in the realm of the conscious where he is able to say "I can" "Iknow" "I ought" " I will". He has a distinct personality. As the organic is higher than organization, so consciousness is higher than the physical. Consciousness is an inner force which remodels the outer forces that they may conform to inner pattern. Destiny depends upon consciousness which is controlled not by biological and physiological forces. Outer forces may aid but inner forces are the final arbiters. "Man is a machine plus self-consciousness"- Prof. Athearn. Man is able by means of co-ordinating agencies of the mind to so gather sensations and create images, ideas, and thoughts from them. The associational bonds of the mind unite these sensations and produce for us an intelligable world order. It is this standpoint that enables us to view man as being capable of redirection, education and control. It is this view that theistic philosophy and idealistic conceptions maintain and

this is the foundation upon which idealistic psychology is based and which gives consciousness in life and existence of individuals a paramount place.

Chapter VII.

What general psychology is doing in the study of human behavior; psychology of religion is doing in the study of the religious conduct of man. Its method is scientific. It has a right to study religion scientifically just as the laws of mechanics, of physics, of chemistry, of agriculture and of business are studied scientifically. Formulas are deduced in this field the same as in any other field of human learning. As tests and measurements are being made and verified in the field of mental life so correspondingly tests are being made in the field of religious life. Conclusions are being verified by experiments in laboratory and in the field of practice. Conditions and circumstances and the natures of individuals are always taken into account. Professor Pratt, in his "Religious Consciousness" (page2), says "He (Man) will probe the most sacred depths of private experience of individuals as thoroughly as he can, he will ransack the public records of social religious practices and common religious ideals, and the results of these various investigations he will describe, compare and generalize as completely as possible ". We find concurrence of like opinion in the Encyclopedia of Social Service and Religious Education . Professor Athearn says"Recent

psychology of religion undertakes not simply to describe religious experience, it seeks also to explain it in so far as it is capable of explanation by natural causes to separate the normal from the abnormal and to trace the cause of healthy religious development from childhood up".

The motives of religious psychology are first: tp normally propagate religious education , especially of the youth: second, to believe in religion as a valuable force in character-building and to test religious ideals by psychological results as found immediately within the religious feeling; Third, to recognize the fact that the true test of normal religion is not to be measured in terms of dogmas and creeds butrather in how it satisfies human needs and the highest aspirations of man. Therefore the common approach to its study is in its psychology.

However it is equally true that the study of general psychology should precede the study of psychology of religion. Religious behavior cannot be correctly interpreted until we understand the human nature which general psychology aims to explain. Since human nature reveals the need of recognition of an external power to be reverenced or worshipped , the knowledge of

mental life and the nature and processes of consciousness are all essential to the study of religious and moral phenomena. As in the field of general psychology so in the field of religious psychology the physical life and the mental and moral are closely allied. Therefore the study of physiology and physiological psychology is very impotant for the understandingof religious psychology. The knowledge,particularly, of thenervous system and brain and the localization of brain centersare as indispensable in psychology of religion as in physiological psychology. Therefore we find in the comparitive study of general psychology and psychology of religion that while the former deals with matters of human behavior and the latter with matters of religious aspirations and phenomena yet an understanding of the former is necessary for an understanding of the problems of the latter.

The study of religious phenomena in the light of psychological research has demonstrated to us the fact that the intelligently religious person is more at home in the universe than his disbelieving brother. He feels and acts intouch with a greater environment . His attitude to the cosmos is one of larger hope andgreater confidence.He has a sense of inner joy

and strength which does not seem dependent on outer circumstances and which in fact seems greater at times when other sources of strength and promise fail. He is therefore able to radiate a spirit of trust and hope which no argument and no mere animal spirits and courage can produce. In the words of Pratt we say,"Religion dominates the life of the lowest savage and fills the thought of the most transcendental philosopher . It is the central power of the primitive community and animates the ideals of the most advanced civilization. It binds together the king and the peasant, the rich and the poor, and the saint and the sinner". It is the first thing the child learns at his mother's knee and it is the last thought which fills his mind as he enters the great unknown".

A viewpoint of psychology of todayas contrasted with the old school is the difference with reagrd to "faculties" and "functions". The old psychology considered mind as static and composed of an aggregate of compartments called "faculties". It left out all the associational bonds of the mind which modern psychology with the"localization of functions" idea upholds.

This theory holding to the view that the mind was composed of"faculties" believed that if these faculties

were disciplined thru drill in one direction would serve equally well in all directions. It disregarded " content and placed faith in discipline" Athearn. in (Encyclopedia of Social Service and Religious Education). It did not recognize the needs or development of the pupil, neither did it corrolate the needs of education with life. It consequently regarded the mind as the "gymnasts muscle" to be strengthened through action.

The method of religious education similarly paralleled the method of secular education. It adopted the well known "catechetical methods"of study. It placed no value on the meaning or the association which words might arouse in the pupils mind . It, too, made no distinction as to type of subject matter of its curriculum in order to meet the needs of the child-mind. It failed to recognize the advantages of the graded system in the Sunday School because it neglected to recognize the mind as a growing organism which was able to to create meanings out of impressions and originate ideas out of these meanings by means of its synthetic processes.

According to Professor James consciousness is a process, "a stream", and mind is an ever developing

organism always "growing" and never "static". The associational bonds give strength and increased validity to powers of suggestion as aids to right mental control. By means of these associational bonds development takes place slowly and rests ultimately on experience. Since it is a self evident fact that the mind of an infant, besides being an organism, is plastic and susceptable to lasting impressions because of its plasticity it is of primal importance to guard against harmful impressions for they will tend to color life's experiences and finally determine the "bent" of the individual character. Therefore early life should be a background of pleasant illuminating experiences which will hold a person in check and give self control and poise to personality in later life when the "ideals of youth began to wane".

Idealistic psychology also totally explodes the theory of the doctrine of instincts advocated by G. Stanley Hall which maintains that you must let instincts develop and grow whether good or bad. If anything is natural to the child let it grow- let nature take its course. Applying this theory to religious pedagogy it maintained that if a person is to reach high levels of life , he also must experience the low levels of life. This theory is likewise exploded for idealistic

psychology maintains that no impressions are ever made upon the mind without a corresponding effect upon the activities of life and "whatever enters into first of life enters into all of life" Athearn. It is a well known and established fact in religion that purity of life and ideals tend to strengthen and develop character while the opposite tends to weaken not only the physical but also the moral and spiritual aspirations of man.

The old psychology also held to the idea that man is governed by reason while animal is governed by instinct. It considered instincts as of a low order and made these the dividing line between man and animal . We have now come to realize and to know that both instincts and reason are a part of human nature. Many of the lower forms act on instincts blindly, unable to use their experience to guide their acts, and incapable of education. Some of them carry out seemingly marvelous activities yet their acts are as automatic as those of a machine. Man apparently begins as blindly as the lower animals, he has instincts of acquisitiveness , of gregariousness, of love, of hate, of sex, of play, of cooperation, and many others which we might mention. Some are innate , some appear soon after birth and others later in life, but the conscious activity of man enables him to introduce purposes in life and thus

enables him to transform the apparent blindness into foresight and to achievepurposeful ends and to adapt his activities to directed endeavors. Because he has a larger number of instincts than the lower animals he finds possible a greater number of responses to a more complex environmentthan they do. Therefore he is able to accomodate himself to all types of conditions and circumstances without suffering defeat.

Psychology recognizes the fact that in the realm of morals many annature which developed wrongly would have developed otherwise had it been given proper guidance and proper direction. Just because some instincts are "good" others "bad" we need not be alarmed for the bad instincts may be redirected in other channels by counter-interests and counter- suggestions . The misdirected ability can then be turned into channels of usefulness and art instead of growing into selfishness and being a curse to itself ad society.

Another principle of psychology which has given us valuable information is by the late Proffessor James in inevaluating the the theory of sensory -motor reaction. In the words of Professor Thorndyke it is called the "reflex- arc". This theory isthat one learns to do by doing. It takes into account the sensory- nerves

carrying message to the brain centers where the cells explode and require an exhaust. The message is thereby transferred over the motor nerves to the muscles for action. This has proven invaluable in revolutionizing methods of teaching. The pupil is given the laboratory, manual training, and the work shop. The abstract is turned into the real, that which was foreshadowed at first now becomes a reality. His "motor- self" is trained alongside his "sensory-self". He becomes satisfied when he has given proof of his inner thought in terms of expression. The expressional life has experienced a reality and man becomes a creator.

So in the development of religious life the child demands and should be given something to do. Too long, abstract thinking has narrowed the religious life of the youth in our churches and religious schools. He needs and he demands a part in the actual activities of life. Along with the religious instruction should be given opportunity for development of the activities for social welfare, the alleviation of misery, the elevation of all mankind through educational opportunities, the prevention of certain causes of crime, the activities leading to civic righteousness , clean politics, good citizenship, and, in fact, all forms of social

service having in view the betterment of mankind. Thus psycholog y has given us a principle in training which will serve as a basic factor both in secular and religious instruction.

Modern psychology also givesaplace to mysticism in religion. It, by no means , would eliminate it from the expressional factor aiding in God-consciousness in the life of child or adult. Yet it maintains that no mere power of prayer, of faith , or mysterious manifestation will, in any wise, answer for motivation or interest or provision for initation and motor expression which are considered essential in secular schools. It is a common experience of all Christian workers that the element of faith and religious impulses are best cultivated and aided when there is a purpose representing the expressional side of religious life given to pupils. In other words an idea must arouse a desire for active response.

Psychology has also demonstrated the valueof the theory of law and effect. In all religious educatian the aim should be to make the service pleasant and agreeable , illuminated with pleasant experiences, and consequently to ask for its repetition. Too often in the past this has not been done. Religious services

have proven a burden instead of a joyand the child has associated unpleasant experiences with corresponding results.

The law of frequency,asking that frequent repetition and review is necessary if anything is to be impressed upon the child's mind , has been disobeyed and left unobserved in religious instruction . We have come to know that not sufficient time has been alloted to the study of the Bible and itsteachings to sufficiently impress the child with its truths and precepts.Hence is the need of supplanting the Sunday School with the day school of religion and instruction where opportunities for frequent impression may be given.

No treatise on moral or religious development of youth and the bearings of modern psychology should be passed by without a discussion of the theory of conversion and the attitude of psychology to this striking phenomenon. Does psychology have anything to say about it and if so what does it say? Psychologists maintain that conversion of youth occur in their adolescent periods , the majority of cases in the sixteenth year. Some psyychologists would claim that conversion is accompanied by striking emotional experience, while others would have us believe that

that there are two types of conversion;the one accompanied by unusual striking experience and sudden in its nature, and the other of the quiet order. Some psychologists, such as Pratt, believe that the entire adolescent period is a period of conversion- a period growing from a thing-hood to a self-hood.

There are certain states to be found no matter whether they may be attributed to the emotional or intellectual realm which accompany every, or almost every case of definite of experience of this sort. There is a sense in which the individual conceives of what he ought to be , or will strive to be, or wish to be , in contrast to that which has been or is. There is , too, a feeling or desire for "active search" , a longing for an ideal . The emotional experience is possibly due to the readjustment of the past to that which is to be . This ideal is not necessarily a change in feeling but becomes a"real objective". It is evident that there is a sense of a"divided self" in contrast with a "unified self" which is to be. There too frequently is a sense of need , of self insufficiency and a voluntary surrender to the ideal , Christ, in which and through whom effort is redoubled for the achievement of noble purposes.

There is a disagreement among writers as th whether the sorrow for sin or the striving toward the ideal are the impelling motives. James believes that ordinarily it is a process of struggling away from sin rather than of striving toward righteousness, butBegbie's book , "Twice Born Men", fails to justify this assertion in a single instance mentioned.

We have mentioned the states accompanying the act of conversion let us now consider what conversion is. Pratt,in his "Religious Consciousness" , says, " The establishment of fairly settled purposes is therefore the first step in the achievemnt of moral personality. But purposes may and often do conflict with each other quite as much as with temporary gusts of passion and impulse. Hence the other step in self -making is the victory of one group of harmonious purposes over all othersand the complete subordination of every thing else in life to those best loved ends. This victory will have all the degree of finality; with none of us human beings is it ever absolutely complete. Butthe measure of a man's moral selfhood is exactly the degree of this victory ". Again he says" the new ideal grows rather silently, at times break out into somewhat noisy conflict with each other and with the more primitive

powers of modified impulse, but in the main they win their victories by the subtle modification and by the end of the adolescent period the young man finds himself a fairly unified person".

Pratt also maintains that the "storm and stress" periods of youth , which are the periods when the conflicts of ideals arise , usually during period of adolescence, are mainly due to interests, voluntary choices, determined efforts, and conscious purposes of the past formed in harmony with some ideal , breaking down of necessity because they are insufficient to harmonize with the new and higher ideal which the individual recognizes as his final choice and criterion in life. When the new interests and desires assume ascendency over the old we have a case of "conversion " of the individual.

He furthur believes that this striking yet perfectly genuine phenomenon is confined chiefly to certain exceptional individuals whose personalities have become incipiently "diveded" either because of real moral delinquencies, or usually high ideals or unfortunate sourroundings, or beause of some other motive of nervous instability. He again claims that many of the "conversion cases" would not have been

reported had not the individuals in question been brought up in a church or a community which taught them to look for it , if not to cultivate it.

While we may speculate concerning the phenomenon of conversion and reach no uniform basis theoretically, yet , very frequently, though not as a result of every genuine conversion, the object of thoughtful consideration is the reaction that conversion has upon character and changed fixed attitudes. Begbie, in his "Twice Born Men", cites instance instance after instance of marvelous changed attitudes which become fixed for life and have changed the whole current of the convert's tendencies. What once he hated he now loves, and what he once loved he now hates. Whether there are any physiological changes accompanying conversion in the brain centers or nervous system science has not yet discovered. Butnew"grooves" must replace the old and habits of long standing must give way to new habits of endeavor. Even desires are frequently changed so that temptations are no barrier to one's progress.

We have discussed the preeminent value of functional psychology as againstthe old "faculty psychology"; the futility of the doctrine of interests. We have appraised the theory of the sensory- motor reaction; and of the value of the laws of effect and frequencyand have discussed at some length thetheory of conversion. We shall now proceed to show the application of thesetheories which idealistic psychology upholds and their bearings on practice in the field of moral and religious education.

Chapter 111.

We have spoken of the mind as a developing organism. We have proven that it passes thru stages of growth and that both mental and religious instruction must recognize these stages and adopt methods and content of subject matter suited to these corresponding stages . We may mention that religious psychologists are agreed that these stages are represented by periods in life, each period representing distinct mental and physical characteristics . These characteristics from one period may also enter the next period to some extent but religious psychologists agree that they are well marked in childhood and adolescence.

The period of one to three years is one of very rapid growth. The child should weigh three times as much at the age of three years as it does at birth . The great physical growth by great physical danger to disease and many children die during this stage. The mind is very plastic thus making it important to implant a rich body of pleasant experiences . It is a non mor al stage as the child has not yet come to right from wrong . It is the period of the "mother's lap. " It is extremely important to associate pleasure with good acts and displeasure with acts which are not wished to be repeated. Do not "smother"

or retard instinctive tendencies but nurture and redirect them. The harmony of the home dispositions will aid in determining the child's bent in life.

The period from three to five years is the "play period". The mental life is still weak. The child scarcely realizes he is being ushered into a world of mystery. His experiences have not broadened sufficiently to think for himself so he believes what is told him. Rigid training in habits of regularity and cleanliness are very important at this stage. The emotional element rather than the intellectual needs stimulation and the child craves nature stories and simple games. Anything to cultivate the imagination should be encouraged so as to form a background for future experiences. The child is not selfish as we would suppose but is self-centered because he has no knowledge of the social world about him. The recognition of this fact is best developed through the play life of the child.

The period up to six years is a period when the child does not yet seem to think to any perceptable degree. He is a bundle of instincts and these are to be directed and redirected into habits. The period from six to nine years is the period of fancy, and is the real birth of imagination.

At this period nature gives the child the capacity for reality in terms of faith. Thus it is necessary to demonstrate power in the marvelous to him. Cultivating this instinct will furnish the background of experience for him which will aid him in believing in the power of that which is transcendent, viz ;God, a vital factor in religious experience.

Reason is yet dormant. If imagination should take wings and fly in tangent ways , assist it and steady it by uniting it with facts but never retard it. This is the child's rightful inheritance. Here is to be given opportunity to develop the "outer fringes" of the mind so that room may be given for a transcendent and omniscient God later in life. Another reason for the development of powers of imagery is to assist the will in grasping the ideal constructed by it. Thus is the necessity for permitting the child to build "castles." The will will be made a teammate of imagination and will become an enlightened will . The child lives in action and feeling rather than on ideas and abstractions so there is need of dramatization. Morality is caught rather than taught. There is a place for ritualism at this period.

We next come to the period from nine to twelve years. It may be called the "wiggling period".

Let the emotional life atacheitself to music, art, literature, teacher, statesman. It is the period of surrender and sacrifice and a sense of justice. Do not disappoint the youth in this period for hopes and ideals and ideals being born.

If the period from fifteen to eighteen is the period of emotional liking, the period from eighteen to twenty four is the period of intellectual striving. It is the doubting age. Vocation and ultimate values of life are decided in this period. It is a period of conversion; and one when individuality and immaturity of the will combine to create ideals that test the adolescent. It is also a time of abstract questionings. The social nature is born. Moral equilibrium is liable to be upset. Unless it is reinforced by a strong underpinning of healthful and pleasantexperiences from the past. Responsibility should be cultivated and external authority removed. The youth should be left to his initation using his own judgment and be held accountable for acts performed.

We have discussed conversion and must come to the conclusion that it is theoretically nothing more or less than the rearrangement of fixed tendencies, formed by habit and otherwise, to conform to a new ideal

for the child spends his energy in wiggling. It is therefore a slow period as regards physical growth. The child needs direction and control. The wise teacher will not say"Do notwiggle" but "wiggle thus", and give the child something to do. It is a period when biographies, rituals, poetry and sacred literature receive a rightful place. In the church school the history of the Bible , the period of the prophets, and the ritual should be taught, and the child given a bundle of experiences so that , in later life , it may give attention to the vital things in the church service, and ritualism may become merely automatic.

We come to the period of from twelve to fifteen years of age.The energy which has gone into"wiggles" now goes into the growth of the body.The muscles have to stretch to keep up with the ever growing skeleton. Hence this is the period of fatigue. From the physical side there is need of the gymnasium . At this time the "gang spirit" enters the boy's life . It is the age of decision and choice, and also the love of adventure.

The period from fifteen to eighteen is the period when the child will be a hero worshipper. He will worship some ideal, some type of a hero. Thus it is necessary to cultivate the right type of an ideal .

as percieved by the individual . We discover that it is not the normal but abnormal method of giving stability to character for while conversion is productive of fruitful results yet the formation of habits of life, interests , choices and volitions in conformity with the highest ideal in childhood in such a way that it will not be necessary for the youth to undergo a "cataclysmic change" in his adolescent life, is much more to be preferred and a more sure gurantee of normal religious personality. It will accord , too, with the motor localization of functions theory which considers the mind an organism susceptable to gradual growth and development , bound by associational bonds into unity, rather than a mere "aggregate of compartments" which by some sudden rearrangement of interests, volitions and tendencies is brought into harmony with a supreme ideal. Thus in harmony with the theories idealistic psychology approves viz; law of effect, frequency, localization of functions , we place the emphasis upon proper moral, and mental nurture of childhood and adolescence to ensure normal development of religious consciousness.

We have also learned that, with these erroneous views of consciousness corrected by psychology in the light of functional psychology , there necessarilyhas arisen a need for new methods of pedagogy in the realms of both moral and religious instruction. This necessitates a revolution of all material, in both secular and religious instruction. Proffessor Athearn (Encyclopedia of Religious Edycation) says ," The child is recognized first as a humble being and not as a candidate for humanity, and secondly as a developing creature dependent upon experience for maturity. His mind goes through stages of development and in each stage treatment must be accordingly. This has given rise to thegraded system in the public schools and the graded system in religious instruction. He is a graded child in the public school and is God's graded child in the Sabbath School. Heis at first , in the words of the late Proffessor J ames a "blooming, buzzing confusion". His life begins with the simplest sensations a multitudinous type of differentsensations crowd themselves upon his newly awakened mind."

Modern religious pedagogy claims that mental life is by no means separated from the religious life of the youth . His religious nature does not demand a separate and distinct treatment from the kind demanded by his

mental nature. He is not one kind of a being in secular school and another kind in Sabbath school. The religious beliefs of the father will not apply to the twelve year old son whose mind is a developing organism and his religious experience must run parallel to his mental development. If the child lives in realm of fancy and imagination, and his nature is in danger of becoming absorbed by the unreal and fanciful , religious as well as educational psychology would maintain the position of uniting these tendencies with matters of concrete facts and experiences. If,for example, the child in his flight of fanciful imagination revels in and imitates by his actions a certain tribe of peculiar people, religious pedagogy would insist on , not eliminating this worthy instinct, but uniting it with the knowledge of the history of these people and thus uniting, this flight of imagination with reality.

We should rather do this than eliminate imagination for imagination will give color to ideas so as to emot ionalize them , thus enriching the entire personality. It will give power to the will to act uponthe object that the mind has constructed for itself as the plan or imgge of a structure will give initiative to the carpenter to construct the building. The

The person will be able to "project his mind" whether in the realm of mechanics, architecture , or in the power of ideals , and it is in the realm of ideals in which religion chiefly deals and imagination is a handmaid of religion.

Thus the object of the study of religious psychology is to assist in promoting fully developed individuals through a correct interpretation of mental and religious pheonomena. It is founded on the principle that the personality should secure knowledge to know: should develop the emotional nature to love: and should develop the will to do. Thus a complete personality triune, yet unified , and we have "Christanity a religion of whole-mindedness". -Athearn. If the intellect is developed at the expense of the others we have the stoic in religion: if the emotional nature we have the fanatic: if the will we have the ritualist. A proportion of them all gives us the normal Christian personality.